



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the <i>Ttoo're</i> ² (<i>i.e. the Mount</i>).	وَالظُّرُورِ
2. And ³ a book ^x <i>masattooren</i> (<i>if it is indited/ written in lines/ rows</i>).	وَكِتَابٌ مَسْطُورٌ
3. In a parchment ⁴ <i>manshooren</i> (<i>published/ made spread</i>).	فِي رَقٍ مَنْشُورٍ
4. And ⁵ The House ^x <i>The Ma'amoo're</i> (<i>the frequented</i>). ⁶	وَالْبَيْتُ الْمَعْمُورُ
5. And ⁷ the ceiling ^x the <i>marfoo'a'e</i> ⁸ (<i>that which is raised high</i>).	وَالسَّقْفُ الْمَرْفُوعُ
6. And ⁹ the sea, ^x the <i>masjoo're</i> ¹⁰ (<i>filled/ kindled/ emptied</i>).	وَالْبَحْرُ الْمَسْجُورُ
7. Verily your ^t Lord's torment ^x (<i>is</i>) surely occurring. ¹¹	إِنَّ عَذَابَ رَبِّكَ لَوَاقٌ
8. Not for it ^x of a repeller.	مَا لَهُ مِنْ دَافِعٍ
9. Day sways the sky ^w <i>mawran</i> ¹² (<i>a fierce swaying</i>).	يَوْمَ تَمُورُ السَّمَاءَ مَوْرًا
10. And tread the mountains <i>sayran</i> ¹³ (<i>a firm treading</i>).	وَتَسِيرُ الْجَبَالُ سَيِّرًا
11. Then <i>Waylon</i> (<i>lengthy: stay in a valley in Hell/ bane/ woe</i>) then-day for the deniers.	فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
12. Who ^t they (<i>are</i>) in a wade ¹⁴ playing.	الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ
13. Day they ^z (<i>are to be/ being</i>) flung into Hell's ^w fire ^w <i>da'aan</i> ¹⁵ (<i>firmly flinging</i>).	يَوْمَ يُدَعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَانَ
14. This-she ^y (<i>is</i>) The Fire ^w which ^u you ^c were by it ^w denying.	هَذِهِ الْأَنَارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ
15. Is then this a magic; or you ^f not sight/discriminate you. ^z	أَفَسْحَرَ هَذَا أَمْ أَنْتُمْ لَا تُبَصِّرُونَ
16. <i>Isslan</i> ¹⁶ (<i>let-broiled on/ by</i>) it ^w you, ^z <i>soissbero</i> (<i>let-hold on you^z patiently</i>) or <i>nottassbero</i> (<i>hold on patiently you^z</i>) equal on you; ^b verily you ^b (<i>are to be</i>) requited what you ^c [<i>were</i>] working.	أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تَحْبُّونَ مَا كُنْتُمْ تَعْمَلُونَ

¹ This “*by*,” is for *وَالظُّرُورِ*. See the *Lexicon* attached to this *Translation* for more elaboration.

² That is the mount by which Allah *spoke to Moses*. It's also the *name of Paradise's mountains*. See *القرطبي*.

³ This is a *عَرَاب* *القرآن*, *لِمُحَمَّدٍ صَافِي* = *وَ عَطْفٌ* = coupling article. See *إعراب القرآن*.

⁴ The noted *linguist* says for the word *رق* “*writ* of one's works as *one reads them on Deen's Day*.”

⁵ See footnote 3 above regarding “*and*.”

⁶ This is a House *above the Seventh Heaven under the Arsh*, according to Al Ibn Abey Talib, straight above the Ka'abah, see *القرطبي*.

⁷ See footnote 3 above, regarding “*and*.”

⁸ That is the sky.

⁹ See footnote 3 above, regarding “*and*.”

¹⁰ The word *المسجور* “*المسجور*” has several meanings, including the *paradoxical* one. As the *filled/ the emptied / the kindled*.

¹¹ That is the torment by your Lord is surely happening.

¹² The word “*مَفْعُولٌ مُطْلَقٌ*” = *Mawra* “*مَوْرًا*” is the *infinitive noun* of sway, hence the *qualifying* fiercely.

¹³ *Ibid*, only “*سَيِّرًا*” instead of “*مَوْرًا*”.

¹⁴ The word “*خَوْضٌ*” = “*wading*” is normally for plunging into water. But figuratively speaking it is used as a deprecatory expression for “*wading*” any falsehood or futility.

¹⁵ The word “*مَفْعُولٌ مُطْلَقٌ*” = *Mawra* “*مَوْرًا*” is *infinitive noun*, so it is to be intensified, thus “*firmly*” is used.

¹⁶ The word “*يَصْلُونَ*” transliterated “*yaslawna*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

17. Verily the <i>muttaqeenā</i> (<i>they who reverentially guard against Allah's displeasure</i>) (<i>are</i>) in gardens ^w and <i>na'eeme</i> (<i>permanent mental and physical delights in the highest chambers of Paradise</i>).	إِنَّ الْمُتَّقِينَ فِي جَنَّتٍ وَنَعِيمٍ ٤٧
18. <i>Fa'keyheena</i> ¹⁷ (<i>they^z are: amusers/fruit givers/fruit possessors</i>) by what <i>aa'tahum</i> (<i>accorded them</i>) their Lord and precluded them their Lord the <i>Jaheem</i> 's ¹⁸ (<i>intensely-blazing Fire^w</i>)'s torment.	فَيَكْهِينَ بِمَا إِاتَّهُمْ رَبُّهُمْ وَوَقَهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ٤٨
19. Let-eat you ^z and let-drink you ^z wholesomely by what you ^c [were] working.	كُلُوا وَأَشْرِبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ٤٩
20. Reclining they ^z over rowed-beds and We wedded them by <i>hooren'een</i> ^w (<i>females of fair skin/large eyes whose white is very white and the black is very black</i>). ^w	مُتَكَبِّنَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوْجَنَهُمْ بَحُورٍ عَيْنٍ ٥٠
21. And who ^t believed they ^z and <i>ett'ba'a</i> (<i>closely-followed</i>) them their progeny ^w by belief; We conjoined them by their progeny, ^w and not We lopped them of their work of a thing; every <i>emre'en</i> ¹⁹ (<i>mature/perfect manliness possessor</i>) (<i>is</i>) by what [he] earned (<i>is</i>) a pawn.	وَالَّذِينَ إِيمَنُوا وَاتَّبَعُتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَنِ الْحَقَّنَا هُمْ ذُرِّيَّتُهُمْ وَمَا أَنْتُمْ بِعِلْمِهِمْ مِنْ شَيْءٍ كُلُّ أَمْرٍ يَعْلَمُ بِمَا كَسَبَ رَهِينٌ ٥١
22. And We supplied them by fruit ^w ²⁰ and meat of what they ^z desire.	وَأَمْدَدْنَاهُمْ بِفَكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهِونَ ٥٢
23. <i>Yatanaza'ona</i> (<i>they^z mutually-attractively-giving</i>) (<i>each other</i>) in it ^w a glass; ²¹ neither a frivolity in it ^w and nor a sinning.	يَتَنَزَّعُونَ فِيهَا كَاسًا لَا لَغْوًا فِيهَا وَلَا تَأْثِيمٌ ٥٣
24. And circumambulate on them <i>ghelma'non</i> (<i>boys</i>) for them, as if they (<i>were</i>) pearls ^w <i>maknoonon</i> (<i>rather clean/covered and well protected</i>).	* وَيَطْوُفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَاهِنٌ لَؤُلُؤٌ مَكْنُونٌ ٥٤
25. And <i>aqbala</i> (<i>forwardly-advanced</i>) some (<i>of</i>) them on some mutually querying.	وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسْأَلُونَ ٥٥
26. Said they: ^z verily we were before in our family <i>mushfegeena</i> (<i>they who are in disquiet</i>).	قَالُوا إِنَّا كَنَّا قَبْلًا فِي أَهْلَنَا مُشْفِقِينَ ٥٦
27. Then <i>manna</i> ²² (<i>graced His boon^w</i>) Allah on us and [He] precluded us from the <i>Samoom</i> 's ²³ (<i>Hell-hot</i>)'s torment.	فَمَرَّ اللَّهُ عَلَيْنَا وَوَقَنَا عَذَابَ السَّمُومِ ٥٧
28. Verily we were of before invoking Him; verily He, He (<i>is</i>) <i>The Barro</i> ²⁴ (<i>Vast multitudinous Doer of all around beautiful works</i>), <i>Ar-Raheemo</i> (<i>The iterative mercy Giver</i>).	إِنَّا كَنَّا مِنْ قَبْلٍ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ٥٨
29. So let-remind [your ^s]; so not you ^s (<i>are</i>) by your ^t Lord's boon ^w ²⁵ neither a <i>ka'henen</i> (<i>clairvoyant/rabbi/priest</i>) and nor a maniac. ²⁶	فَذَكِّرْ فَمَا أَنْتَ بِنَعْمَتِ رَبِّكَ بِكَاهِنٌ وَلَا مَجْنُونٌ ٥٩

¹⁷The word “*fa'keyhoon*” is *masculine, plural noun*, with two distinct meanings: (1) *amusers*, (2) *fruit giver or fruit possessor*.

¹⁸ The word “الْجَحِيمُ” is proper noun, but it means *intensely blazing fire*. See **الرَّاغِب**.

¹⁹ See the Lexicon attached to this Translation for the differences between the man = **وَالْإِنْسَانُ** and the human = **وَالرَّجُلُ** the person = **الْمَرْءُ**, being the *mature/perfect manliness possessor*. Although in English the word “one” seems to be an acceptable approximation for “الْمَرْءُ,” the Lexicon explains why we cannot use this seemingly acceptable way.

²⁰ The word “فَاكِهَةٌ” = “*fruit*” in Arabic is *feminine-gender*. Hence it and its qualifier adjective are *feminized* by^w.

²¹ The word “كَاسًا” translated as “*glass*,” means normally “*glass full of wine*” or “*glass full of any drink*.”

²² The word “يَمْنَ” in “يَمْنَ يَعْمَلُهَا” means “*That a boon He graces it*.”

²³ Some Qur'an commentator said the “*السموم*” means a rank of Hell, or a name of Hell.

²⁴ The word “الْبَرُّ” with a **كسرة** on the **ب**, means, according to **كثِيرُ الْبَرِّ النَّاجِ**. And **الْبَرِّ** with a **كسرة** on the **ب** means *vast in giving*, which is *the all-around beautiful work*.

30. Or they ^z say a poet <i>natarrabbasso</i> ([we] look-out/ await) by him <i>rayba-almanoon</i> ²⁷ (events of the Time).	أَمْ يَقُولُونَ شَاعِرٌ نُرَبِّصُ بِهِ رَبِّ الْمُنُونَ
31. Let-say [you ^s]: <i>tarabbasso</i> (let look-out/ await you ^z); so verily I am with you ^b of the <i>mutarabbeseena</i> (ones who are looking-out/ awaiting).	قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنْ الْمُرَبَّصِينَ
32. Or command them their sanities by this; or they (are) people tyrants.	أَمْ تَأْمُرُهُمْ أَحْلَمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ
33. Or they ^z say: <i>taqawwlabo</i> (he concocted it and said it/ he sought it/ was taught it and said it); rather they ^z believe not.	أَمْ يَقُولُونَ تَقَوَّلَهُ يُؤْمِنُونَ
34. So <i>l'ya'ato</i> ^x (let-they ^z produce/present) ^x by a discourse like it ^x en(j) ^y they ^z were <i>ssa'deqlina</i> (always truth enforcers).	فَلَيَأْتُوا بِحَدِيثٍ مُّثْلِمٍ إِنْ كَانُوا صَدِيقِينَ
35. Or (had been) created they ^z of other than a thing; or they (are) they the creators.	أَمْ خَلُقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَلَقُونَ
36. Or created they ^z the Heavens ^w and the Earth; ^w rather not <i>yougenoona</i> (they ^z believe with certitude).	أَمْ خَلُقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ
37. Or do they have your ^t Lord's treasures; or they (are) the controllers.	أَمْ عِنْدَهُمْ خَزَائِنَ رَبِّكَ أَمْ هُمْ الْمُصْبِطُونَ
38. Or for them a ladder <i>yastame'ona</i> (they ^z affirmably hear) in it; <i>sol'ya'ato</i> ^x (let-produce/present they ^z) ^x their <i>musta'meo</i> (hearing-seeker) by an authority ^x manifester. ^x	أَمْ هُمْ سُلْطَنٌ يَسْتَمِعُونَ فِيهِ فَلَيَأْتُ مُسْتَمِعُهُمْ بِسُلْطَنٍ مُّبِينٍ
39. Or for Him the daughters and for you ^b the sons.	أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْأَبْنَوْنَ
40. Or ask them [you ^s] a remuneration, so they (are) of a mulct <i>muthgalooona</i> (they that are heavily-laden).	أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرُمٍ مُشْتَلُونَ
41. Or have they the invisible, so they write.	أَمْ عِنْدَهُمْ الْغَيْبُ فَهُمْ يَكْتُبُونَ
42. Or they ^z want a scheme; so who ^r unbelieved they ^z they (are) the <i>ma'keydoona</i> (they who are schemed against).	أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَرْكِدُونَ
43. Or for them an <i>elabon</i> (a deity) other than Allah; <i>subhana</i> ²⁸ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah <i>a'n</i> (off) what they ^z partner (deities with Him).	أَمْ هُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ

²⁵ See the Lexicon attached to this Translation for “ne'amah” (“boon”).

²⁶ The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

²⁷ The expression *rayba-almanoon*=“رَبِّ الْمُنُونَ” is Arabic tongue expression, which literally means: “events of the Time,” but is taken to mean death, or the misfortunes of the vicissitudes of Time. The word “rayba”= presumptuous suspicion, i.e. may or may not materialize. And the word *almanoon*= fate of death.

²⁸ The word “subhana”=“سُبْحَانُ” has no English equivalent. Wherever this word, or its grammatical inflections (such as سُبْحَانَكَ “Sibhanak” or سُبْحَانَهُ “Sibhanah”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”=“سُبْحَانُ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

44. And <i>en(if) see they^z</i> a fragment from the sky ^w falling say they: ^z <i>sahabon</i> ²⁹ (<i>gliding-clouds</i>) <i>markoomon</i> (<i>amassed layer over layer</i>). ³⁰	وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ
45. So let-leave them [you ^s] until <i>youlaqo</i> (<i>they^z meet/face</i>) their day, ^x which ^x (<i>is</i>) in it ^x (<i>to be</i>) stunned they. ^z	فَذَرْهُمْ حَتَّى يُلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
46. Day not enriches/suffices ³¹ <i>a'n</i> (<i>off</i>) them their scheme a thing and not they (<i>are to be</i>) succored.	يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْعًا وَلَا هُمْ يُنَصَّرُونَ
47. And verily for whom ^r wronged ³¹ they ^z a torment lesser than <i>tha'leka</i> (<i>afar-that-it/that</i>); ^x [and,] but most of them not know they. ^z	وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
48. And <i>issber</i> ([you ^s] <i>let hold on patienthly</i>) for your ^t Lord's rule; so verily you ^g (<i>are</i>) by Our Eyes; and <i>sabbel</i> ³² (<i>let-say</i> [you ^s]: <i>subhana Allah</i>) by your ^t Lord's praise when[you ^s] up. ³³	وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَيَّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ
49. And of the night then <i>sabbel</i> ³⁴ (<i>let-say</i> [you ^s]: <i>subhana Allah</i> to) Him and (<i>at</i>) the stars' <i>edba're</i> ³⁵ (<i>settings-/turning-away</i>).	وَمِنَ الَّيلِ فَسَبِّحْهُ وَإِذْنَرْ النُّجُومِ

²⁹ The word “سَحَابٌ” versus “غَيْمٌ” is that the “سَحَابٌ” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a “سَحَابٌ.” Whereas the “غَيْمٌ” appears *stationary*. أَنْظُرُ الْلِّسَانَ.

³⁰ That is not suffices, as the word “يُغْنِي” has double meanings: (1) enriches and (2). suffices

³¹ See the Lexicon attached to this Translation for “ظَالِمٌ” = “ظَالِمٌ” = “*injustice-doer*” and “ظَالِمٌ” = “*wronger*.”

³² The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

³³ There is a *distinction* between “تَقُومُ” = “*up*” = “*get up or rise*” (*in the intransitive sense*, and “*stands*” = “*تَقْفَ*”)

³⁴ The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

³⁵ At “*the stars' settings*” means as the stars seem to fade away due to the morning light. +